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Excerpts From
ANTIQUITY UNVEILED

Contributed by Alice Winston
Author of Apollonius of Tyana

ANTIQUITY UNVEILED originally contained over 150 spirit communications, disclosing the most startling revelations concerning the vandalism perpetrated by the formulators of the Christian religion. Their criminal methods of manipulating the most valuable historic records of the past are exposed, as well as their destruction of priceless books, done to insure the success of their scheming.

Jonathan M. Roberts, eminent lawyer and scholar, recorded the messages as they fell from the lips of a sensitive. On March 26, 1880 he received a message from Potamon, founder of Eclectism, which was the beginning of the series. They contain a vast amount of knowledge pertaining to the religious history of mankind. It required years of research by Mr. Roberts to prove, even to himself, the identity of the authors of the messages, as well as their correctness. It is with the hope this information may enlighten many minds, as well as explain the mysteries of the Christian religion, that we present some of them, greatly condensed, to the readers of Round Robin.

APOLLONIUS OF TYANA, The Jesus of Nazareth, St. Paul and John, the Revelator of the Christian Scriptures returns to earth to explain mysteries that have concealed the deception of the Christian Heirarchy.

"Let our salutation be, the survival of Truth and its conquest of superstition. I was born, according to the Christian calendar, the 16th of February, A.D. 2, of wealthy parents; was educated, until my 26th year, in general philosophy and literature, then served for six years under Euxenes of Heracleia, learning the Pythagorean philosophy. After acquiring all I could learn from that philosopher I went to Antioch and from there to Jerusalem. On account of some wonderful manifestations of spirit power taking place through my then young mediumship, which persons living in Jerusalem had heard of, my entrance to that city was hailed with hosannas and songs of praise to one who came in the name of the Lord.

This took place when I was 33 years of age. I want you to pay closest attention to what I shall set forth. You will, by examining Josephus' work, "War of the Jews", see that, concerning the siege of Jerusalem, a prophecy was given, or words were spoken, as alleged, by Jesus of Nazereth, which were fulfilled. You will find what I refer to in Mathew, 23rd chapt., 35th verse, where the so-called Jesus was made to assert that that generation was guilty of all the blood that

had been shed from Abel to Zacharias, son of Boroch, slain between the temple and the altar, exactly 34 years after the alleged death of Jesus. You will find this prophecy that fulfilled in his time. Here you have an example of the unauthenticity of the Christian gospels. .

Never, during my mortal life, did I desire to be worshipped after death; never did I, as a mortal man, teach such a doctrine. But I was deified after my death. Nine epistles were made a present to me by Phraotes of Taxilia (between Babylon and India) These epistles contained all that is embraced in the epistles, claimed to have been written by St. Paul. And from what I have learned, I conclude I am Jesus and St. Paul of the Christian scriptures. Flattering enough to my vanity, but the ruin of my happiness. It is my duty here to confess all I can bring to recollection, in order that spiritual darkness may disperse and the light of Truth shine in. . . .It was not through any qualities I possessed, different from or superior to those of other men, that I accomplished what I did, but through the spiritual power within me. This fact I want especially marked. The highest sensitive mortals living in an age or generation, who live nearest in accord with Nature's divine law of Truth, may bring forth a child who may be the so-called Saviour of that generation. Those men and women who utter the hightst and most beneficial truths to their fellow-mortals are the saviours of their time. Further, I have this to say, I retired voluntarily, for I was neither ostracised nor banished for anything I had done, said or written. I went to the island to which, it is alleged, St. John of Revelations went, in the years 69 and 70 A.D. I there wrote what occurred through me in a trance state - an almost identical story with that attributed to St. John. . .

What is known to you as the Nicene Library contained documents some still extant, that fully warrant you in challenging the translators of today as to the correctness of their production. Let them examine, if they dare, the manuscripts referred to and they will find what is now published erroneous in many particulars. Now and here I declare the Christian gospels were all preached by me .. preached at Jerusalem, preached at Ephesus, preached at Athens, preached at Philippi, preached at Rome, preached at Antioch - Alexandria - Babylon. In all these countries I preached and, by manipulations and certain qualities developed in me, I healed the sick, restored the sight of the blind and even raised the dead.

When I lived on earth men were taught to expect redemption. . . and from what I have been able to learn, I was the person who was designated to fulfill the mission. I claim no pre-eminence over anyone. I only say, my mortal body contained more spirit than the average man, or even the most highly developed among them. . . My history, as it has come down to you moderns, written by Damis - and by others afterwards, in regard to the main incidents of my life is correct. But in regard to the glamour, romance and mystery of the

narrative, it has no relation to me whatever. The latter was the work of my disciples and followers after my death. . .

One thing more and I am through with my communication. Almost every picture that in modern times is recognized as the likeness of Jesus, is the portrait of Apollonius of Tyana, painted in the reign of Vespasian. The Emperor consulted me. I was the oracle of his camp. I was the means of saving the life of Flavius Josephus. . . It is my opinion, from all I can learn, that all the Christian gospels were borrowed from and, in fact, their origin was the books I brought from India, obtained, in part, from Phraotes King of Taxilia. I think those books were used by the Platonists, Eclectics and Gnostics of Alexandria, about 150 years after. I died in the year A.D. 99 at Ephesus and was 97 or 98 years of age, although some have enlarged the period of my earthly life to 150 years. The originals of the four gospels I obtained through Hiram Ermandi or Taxilia, who took me forward into Farther India. They were written in characters not unlike those used by the Chinese, on thin, tough paper. They treated of the four stages of the life of Buddha. The first to his incarnation and birth, the second to his childhood and youth, the third to his mature life and the fourth to his old age and death. . . One, Hegesippus, made copies from my translations and modified versions of the originals in the Samaritan tongue and Ubphilas copied from the manuscripts of Hegesippus. I wrote in the Hebraic-Samaritan tongue, which was the language of my country.

End of communication

- -

YOGA PHASES:

What has been presented to the public as "Yoga for the West", is anything but! - being rather the portrayal of conditions of advanced development. . . Such a phase may be encountered as that where there is seen a scurrying of "subhuman entities" across the corner of vision. This is to be taken in a relaxed manner and without worry. The phase may last about four months. There is nothing there when one looks directly. These sightings are perception of the subconscious, and as such may be experienced by a companion not a yogi, since the subconscious of ALL is in communication, potentially, being the power line into which the "synchro motor" of the individual is plugged. It serves no purpose to try to explain what it was the companion thought he saw. Knockings, also, will be heard by all members of one's family. Again, there is no point in trying to educate them on what is happening. Just - "There is nobody there," after the ritual of answering the door, will be enough.*

*(pg. 78 and 79, PENDULUM Vol. IX - No. 4, January, 1959)

DRUGS AND SUPERNORMAL STATES

by Vincent H. Gaddis

(Concerning Reprints from Flying Roll: As we have previously informed our readers, Round Robin is making an experimental reprint of various articles from an earlier publication called the Flying Roll. The first issue of this was in March 1946, designated as Alpha I, MCMXLVI; a quarterly, 32 pages; and to give an idea of its contents we quote the 11 titles from the contents page:

Outrider -- Drugs and Supernormal states -- The Deros and the Vau Communications -- Concerning Enochian -- Vitic Experiments -- Text and Pretext -- Fudosi -- Variorum -- Further Note from the Vau -- Congressus Subtilis -- Note to Friends.

This reprinting does not indicate any important change in RR policy, but is merely a response to continued interest by our readers in FR subject matter. Usually only one or two items will be reprinted in any one issue of RR.)

(Note: The Editor has condensed in the first paragraph below, the first 4 paragraphs of Mr. Gaddis's article, due to requirements of space; the following paragraph therefore, is not representative of the author's own style of presentation.)

That we may supplement our normal mental powers with the assistance of chemicals and drugs, is a definite possibility. Behind it lies the fact that certain drugs, and hormones produced within the body, have specific effects on definite glands. Prolactin affects the mammary glands. The iodine compound, thyroxin, produced by the thyroid gland, is the chemical key to intelligence. Calcium metabolism, which relies on secretions of the parathyroid glands, regulates the conductivity of the nerves. Various drugs produce different mental effects, which vary with the individual and often in the same individual. Marijuana may stimulate latent musical ability; mescalin often produces colored visions; cocaine inspires extraordinary happiness; while forms of hashish slow up the sense of time. A classical case is that of a woman who under the influence of morphine read three books of a complex character in one day, and remembered practically every word she had read. All these states are not in the drugs used, but in the mind of the user. The drugs serve to bring the states to the surface. They are like chemical keys, or bullets that strike and affect certain brain centers and bring forth varied mental states.

We know that man has certain powers and abilities that are described as supernormal. If so, there must be a brain center, nerve

center or gland that acts as a regulator in producing these phenomena. And if that statement is true, it follows that there must be a drug or chemical compound that would act upon this regulator and thus produce supernormal powers at will.

What organ or gland is the key to these perceptions? Present evidence points to the pineal gland. Known to occult students as the "Third Eye," it is a mass of nerve cells containing gritty particles (brain sand), shaped like a pine-cone and located near the center of the skull directly above the extreme top of the spinal column. It is supposed to be a vestigial organ, once an eye, that has probably taken on new duties, and like the pituitary body, it appears to be connected with both physical and mental growth. It produces a slight secretion which classifies it as a gland. There are many references to the supernormal aspect of the pineal gland (and the pituitary as well) in occult works, but there exists little scientific information.

We know that certain plant chemicals have a profound effect on the subconscious mind. These drug-induced mental states often display supernormal aspects. Many early races made studies in an attempt to obtain supernormal powers. The ancient Incas had special colleges for this study, and it may be observed that they discovered the properties of quinine which they kept a secret for centuries. There is massive evicence that certain primitive peoples can induce extra-sensory powers with the aid of certain drugs.

The effect of drugs upon telepathic and clairvoyant abilities has been studied at Duke University by Dr. J. B. Rhine and his associates. It was found that caffeine had a stimulating effect, while sodium amytal, a sedative, reduced the mental inpressions. However, it is pointed out that drugs have no influence on the intensity of the impressions themselves, but rather determine the strength of the impressions that reach the conscious mind. It is apparent that caffeine makes the brain more responsive to receiving the impressions by simply increasing mental alertness.

On the other hand, any stimulant -- caffeine, benzedrine, etc. -- will act against other types of supernormal ability by increasing alertness and physical sensual impressions. We shall find, as we continue, that the real key lies in the sedative rather than the stimulant for reasons that will become evident.

For a discussion of cosmic consciousness induced by nitrous oxide, ether and choloroform, which he termed the "anaesthetic revelation", see Prof. William James' book Varieties of Religious Experience. Fitzhugh Ludlow, author of The Hasheesh Eater, reports a case of drug-induced astral projection. He writes: "This was neither an illusion of the senses or a dream."

Several French scholars have made a study of drug-induced clairvoyance with remarkable success. The former Mexican minister to Paris, Dr. Cabrer, and Prof. Marie, of Bogota, Columbia, assisted these students by sending the plants to Paris by special government permission. The drugs used were peyote and yaye.

One of them, Dr. A. Rouhier, a noted chemist, found that most alkaloid plants induce visions. But he discovered that while Indian hemp and poppy seed induced vivid dreams and odd mental effects, these hallucinations were not to be confused with the visions produced by peyote and yaye. They are in a class by themselves. Peyote, known as the "marvel-showing" plant, produces round discs which are called mescal buttons. Mescalin, one of the alkaloids of peyote, induces colored visions, but the basic principle is anhalonium.

Dr. Rouhier tested the influence of peyote on a number of Europeans. One of his subjects was an engineer in Paris. A woman who was present tried to influence the subject by taking his hands and concentrating her thoughts upon a visit she had made the day before to a sick relative. The subject then proceeded to describe in detail the bedroom, but stated that there was no one in the bed. Dr. Rouhier accompanied the woman that evening to the relative's home. Everything in the bedroom, even the position of a certain bottle of perfume, had been described perfectly by the subject. Inquiry revealed that the ill relative had actually been out of the room at the time of the experiment, the nurse having disobeyed the doctor's orders to keep the patient in bed. Dr. Rouhier published his report in the Revue Metapsysique.

Charles W. Donville-Fife, in his book Among Wild Tribes of The Amazons states: "Preparations of yaye have . . . the curious effect of placing anyone who takes them in a condition in which full consciousness is lost, and the subconscious mind is thus open to receive telepathic communication!"

Peyote is preferable to yaye, as it leaves the user awake and conscious, but the yaye plant, a native of Columbia, has the same general effect as peyote. Both are hypnotics. Distant scenes can be observed. Savage indian tribes who have never left their native jungles, describe in detail the cities and streets of faraway countries.

A French ex-soldier who had lived in South America for twenty years gave Dr. Rouhier some interesting information on the Indian methods of using yaye. The plant is brewed in water; sugar cane brandy is added to the juice and given to the subject, who is then taken to a place where it is believed treasure is buried. He is asked if he can see the treasure. If so, the Indians start digging -- often with remarkable success.

Capt. Custodio Morales, commander of a military post, volunteered for an experiment with yaye under Dr. Bayon. The captain at once became conscious of the death of his father and the illness of a sister living in a distant part of Columbia. Weeks later letters arrived confirming the death and illness. Columbian missionaries have reported many observations of the powers of yaye. They report that the Indians take the drug in order to "visit" distant places, and they also often predict future events while under its influence.

Dr. W.C. Jaaschke writes: "Many distinguished Europeans have taken yaye out of curiosity, either to see whether lost objects could be found or to get news of relatives at a distance, and they were amazed by the success of their attempts. It seems, accordingly, that the yaye plant excites the nervous system and puts it into a kind of hypnotic condition."

Dr. Nandor Fodor, several years ago, reported that he took an injection of mescalin and saw a "glorious panorama of symbolic visions. There was an intelligent sequence in the presentation and it appeared to me as if I were being taught. I was conscious of a guiding influence . . . but this influence was not a personality." He then pointed out that mescalin does not inhibit the normal consciousness, but causes a disassociation or an awareness of a cosmic plane. This question of invisible mentors or guides or "Dwellers on the Threshold", so common in astral projection experiences, and the matter of whether they are entities or inner mental "censors", is an interesting one that the writer plans to discuss in a later article.

Alcohol and its effect on supernormal abilities is seldom referred to for obvious reasons. Nevertheless, it does have an effect. Horace Leaf, of England, once discussed the matter and stated that one of the best mediums he ever met could only operate with the aid of alcohol. It might be pointed out that the late A.P. Roberts, of Milwaukee, Wisconsin, the famous "psychic detective" who solved hundreds of mysteries for the police of mid-western cities and left a record of positive results from his mediumship seldom equalled, was a heavy drinker.

The writer has made several experiments on the effect of alcohol on astral projection ability, and he is certain that it is helpful. Alcohol is a depressant, not a stimulant; it acts to inhibit the emotions. Fear, one of the greatest barriers to successful projection and often the cause of painful repercussions, is often eliminated, while, in addition, the physical body is placed in a passive state and is easily enabled to pursue the proper mental exercises necessary to projection. This state is attained at the point when one first begins to feel the influence of alcohol on the brain. The drug's action is, of course, limited to the physical brain, and once the two bodies are separated the astonishing mental clarity so evident in conscious projection is achieved.

V. H. Gaddis

SPACE-CRAFT FROM BEYOND THREE DIMENSIONS - A NEW VISTA OF THE ENTIRETY - FROM WHICH EMERGES THE UFO. BY W. GORDON ALLEN: WITH FOUR ESSAYS, BY C.F. KRAFFT. EXPOSITION PRESS, 386 - 4th Ave., New York 16, N.Y. 202 Pages; Illustrated - $3.50. 1959.

'It had been the intent of this book (writes the author) to remain relatively free of the field of Elementals - i.e., of entities who live beyond the range of our senses. The concept of the forces of darkness and of light did not seem necessary to explain the reality of the UFO. Yet the UFO are themselves thought-forms, as real as rocks and trees, and must be so understood. The postulates of Goethe and Steiner must be re-evaluated. . . Someone is flitting about our planet using pure electrical forces. The mystery is, why attention seems to be paid to the earth at this time - unless space travel has always been with us. If so, the ruling powers that have oppressed the mind of man over the last few thousand years have been guilty of the universe's most incredible crime against humanity!

When the present Visitation or world-wide 'flap' of the UFO began, about 15 years ago, the popular reaction (so far as there was one) was like that received by the practical joker and publicity hound - a type of moron we still have with us. The decade or so following, however, produced an enormous accumulation of data from all parts of the world, and accordingly a variety of interpretations inconsistent with each other and with the complex demands of the phenomena in question. A decade of scientism, with a 'rimless zero' as its sum!

Yet a change is coming over the spirit of this dream. It is not too bad to live in a dream, if only one does not miss-name it by calling it reality. And of course, dreams are real - the only kind of reality we have. It is mutant and may change on us in an hour, a day, a decade - even in a moment as at the moment of death. That the only immutable 'thing' is the principle or presence of change itself, has been pointed out many times by many philosophers:

> All thoughts, all creeds, all dreams are true,
> All visions wild and strange,
> Man is the measure of all truth
> Unto himself, all truth is change ---

And in the nucleus of the atom there are ten entities instead of one! Why ten? Why not two or 20 or 100? As a fine great secret between

us, is it because somebody thought about ten and so his mind-energy put them there? Look through Littlefield's microscope and see for yourself - but do not tell anyone, for Dr. Gordon Allen wished to keep all his reasoning free from Elementals.

Do not misunderstand that last sentence. Only a few weeks ahead of Dr. Gordon Allen's book another appeared by a different author, whose pages crammed with photos bear out many of the Space Craft contentions. Both books are in the must category, and in both of them the true nub of our frustrations is clearly recognized. And the fault, dear Brutus, is not in our stars but in ourselves. It is simply that we have pinned our faith too long on scientism which is not science, neglected the Entirety for mysterious fragments of it, and so sold out mentally to orthodoxies of both left and right. This is no disparagement of a great number of scientific workers, whose indifference toward metaphysics is natural and understandable.

It is said that the justification of metaphysics lies in the fact, that one has to use metaphysics to avoid doing so. But can anyone imagine a 'science' which took no notice of the nature of matter and of the act of knowing? A compulsory semester in (say) Berkeley, Kant, Plato and Hume might have a very salutary effect on much contemporary scientific theory. Who can build a firm safe dwelling on a foundation of sand? If all our premises are weak or wrong, what can be said of any structure reared upon them? But the separation of science from metaphysical thinking is a dichotomy, a division of which Nature knows nothing. Perhaps it was necessary in the childhood and adolescence of science, that this fictitious separation be effected, but the results soon got out of hand and an age of shoddy materialism ensued. That the 'external', 'material', 'objective', and 'real' world had its whole root and origin in consciousness, in a mind-principle, in a cosmic Energy was only an unprofitable and mystical speculation!!

Comes then a series of 'new' phenomena, almost as novel and startling as the germination of a seed or the flight of a humming bird (!). Here are 'air-craft' made of who-knows-what, surpassing all earth achievement and for unknown purposes, formidable beyond words for war or peace. These things do not fit in to received patterns, yet they canNOT be dismissed; Retro Me has no effect on them, perhaps leaves them faintly amused. The great problem is, what to do with uninvited guests. First of all, of course, we must deny the existence of these things or beings; next, we can identify them as familiar objects. Bird named is a bird tamed; a whole decade goes into the guessing game. One guess fits one happening - or a dozen happenings, Eureka! Outside of the dozen, of a hundred ' explained ', half as many or twice as many are still sealed mysteries. The problem grows in complexity, the whole solar system, the galaxy may be mixed up in it. It even appears that the Ancients, the Old Ones, the Pre-

Atlanteans, pre-everybody, also in their time traversed the Ways of Air; left their graved and sculptured records on stone and even in manuscript. So, the pattern does not clear itself but creeps up on us like a snare or a web:

'Is anyone home, called the traveller
Knocking at the moon-litten door'

Only ghosts of souls departed, not one of whom could lift the latch. Patterns of old thoughts and beliefs, dead but unburied for centuries, whence perhaps that odour not of sanctity. . .

Here is what a 'communicator' - one of the invisibles once said in my hearing (ML):

"As to your travels to other planets, no human in earth body has or ever will set foot on them. But you will collect a thousand pages about them, all wrong, or right today and wrong tomorrow. For man is a Creator, his thought-forms walk the Abysses. Recognize the incess- and change in reality. Not only ten entities, but scores beyond that will be "found" in the nucleus of the atom - because they are put there by the expectant creative working of human minds. The search for ultimates in the physical world is forever vain and never ending."

The human mind is not energy in the physics text-book sense, but acts AS-IF in many ways. The evidence for its energic action on matter is voluminous and can be taken as axiomatic. Until this is taken, search for the nature of the UFO is useless.

There can be no question but that the metaphysical approach to the problem of the UFO is repellant to common-sense and to "material" science; but we can hardly blame the metaphysicians for being logical. My whole point for the moment is a doctrine of despair; Bertrand Russel gave form and key to it, when he said that the orbital jump of an electron may be timeless.

The metaphysical bankruptcy of science must be admitted as a pre-condition of progress. That is why Gordon Allen's Space-Craft and a scant half dozen other books is a harbinger of a new era.

Just to show at this point how alien the "new thought" is to the old, let me quote an old astronomer, contemporary with Shakespeare; he is talking about 'space people' and the UFO. "The blood nature of these beings is this," (he said):

"Carbon, Silicon, and Hydrogen. Especially is this true when they take on form so as to be seen by your eyes.

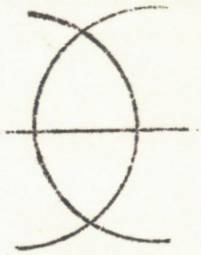
Blood of this nature undergoes no change when the position is changed, nor will altitude make any particular change in it. In your body the principal component is water - more than 90% - and this is not compressed. But silicon and carbon make for hardness and strength, as in the case of diamonds, which do not deteriorate except under great heat. This makes these Beings very durable. It is likely that in taking form such bodies could suffer such injury as to produce seeming death; but the entity concerned would simply withdraw and reconstruct its vehicle when and where desired.

THE SO-CALLED SPACE SHIP IS A SINGLE LIVING SUBSTANCE - IT IS LIKE A GROWTH - OR IT IS A GROWTH.

On the sea bottoms as far as man can go, there is life. And the pressure does not destroy them. Most of these Beings are a jelly-like mass and they resist pressure because of their type of construction. Note how a straw can be driven into an oak tree by a great wind. Speed changes the atomic arrangement of the matter in motion. It reduces isze and compacts the structural units or molecules. The straw develops a tensile strength like that of a bullet. Because a form feels soft we think it is easy to destroy. But try to crush an egg held lengthwise in your hand. You create a double pressure within the egg. . .

The "Gravity Screen": This idea is no good. The Space People do not use such a screen. They create higher pressures within the molecules of the ship. This makes a kind of negative electric field which amounts to light pressure. It may be, in short, that the ships are operated, sometimes, by the forces of light. Otherwise there is a short wave of energy coming from or produced by a kind of backwash from the galaxies far out in space - a negative proton, so to speak, which can move with the speed of light - or more. Einstein himself knew this.

The symbol for Space travel is this, which indicates a relative separation of Time and Being: . . RAYMOND NATALLI died 1652.



(Continue on next page)

THE GREAT PYRAMID AND ITS BUILDERS: By L.W. ROBINSON : Brochure, 47 pgs.

LOST ATLANTIS: Same author; 41 pages. BOTH of these are issued by the Edgar Cayce Publishing Company. Virginia Beach, Va., and are compiled from the Edgar Cayce readings. $1.00 each. Highly recommended. Order from publishers.

"SPACE-CRAFT FROM BEYOND THREE DIMENSIONS"

The Contents Toward New Dimensions of Thought (13) -- Cosmic Mind Receivers . ? After Newton (43) -- Atomic Theories and Prehistoric Catastrophe (59) -- From Cold Watch to Moon Watch (72) -- A First Practical Thought Resonator (90) -- The Post-War Phantasma of the UFO (108) -- Lunar Changes and the Earth's Halo (129) -- Some Extra-Terrestrial Visitations (136) -- Some Possible Points of Departure (144).

APPENDIXES - ESSAYS BY CARL FREDERICK KRAFFT: Subatomic Vortices -- The New Vortex Atoms -- Radioactivity and atomic Fission -- The Nuclear Theory Disproved

PLATES - Nos. I to X - Figures A and B and Appendix Figures Nos. 1 to 11. No Index. 202 pages.

Quotations with page references: -- Arnold, Adamski, Fry and many many other observers have told us about their observations of - and trips on - "flying saucers or UFO's. . . But now as the phenomena become more complex we find it involves the whole of man's knowledge to this writing, and we are certain that conventional science does not have the whole explanation . . . equally certain that no author of "saucer literature has presented a synthesis (satisfactory to all types of mind). . . (pg 13)

To the thinking man we must point out that his universe exists in only one place -- his own mind. On this earth are approximately 2,400,000,000 and therefore as many different conceptions of universal reality. . . (pg 14)

One premise we must keep forever at the forefront of our conceptive effort, is that the mind of man seems to make its own mental barriers. . . (pg 17)

The "whole premise" according to the author is this: "Man learns through experience. He formulates new ideas and calls them new facts. But static facts and static truths are impossible in an ever-changing universe. Man moves through new dimensions of the concept of reality, and so produces new sets of universal facts upon which to base his understanding of universal phenomena. (21)

This is the pitfall into which the whole of Western science fell when it hoped to produce a gadgeted civilization based on a never changing group of facts.

In vulgar modern terms, Newton was profoundly neurotic of a not unfamiliar type, but -- I should say from the records -- a most extreme example. His deepest instincts were occult, esoteric, semantic with profound shrinking from the world, a paralyzing fear of exposing

his thoughts, his beliefs, his discoveries in all nakedness to the inspection and criticism of the world. (pg 30)

His experiments were always, I suspect, a means, not of discovery, but always of verifying what he knew already.

Why do I call him a magician? Because he looked on the whole universe and all that is in it as a riddle, as a secret which could be read by applying pure thought to certain evidence, certain mystic clues which God had laid about the world to allow a sort of philosopher's tresure hunt to the esoteric brotherhood. (pg 32)

But what about Linz basalt and some other substances? Why don't they perform like spheres of feathers and of iron? When an unknown professor pointed out this variation on the pattern, little notice was taken. But it just might be that this object which does not "behave" is most important, more important than two hundred years of the prostitution of Newton. Because, to travel in space, we have to do something about gravity. (pg 41)

Our thesis is simply this: The mind of man seems to be a many-leveled (intellectual levels) receiver that tunes to the universal thought source. A study of the lives and contributions of men we have already mentioned and of many other great philosophic minds as well seems to indicate that these "flashes" do originate outside the receiver mind. Further, it is postulated that the UFO's, or saucers, that we shall discuss in detail might well be "thought controlled." (pg 43)

The whole point of our nominating Tesla as a man attuned to the cosmic mind is that he promulgated the conception of a "force field" that can be left stationary in space. This concept has still not been mastered, but it seems most practical. In the first years of the second World War he told the federal government that he could build a force barrier around the boundaries of the United States that would make it impregnable to air attack, but by that time he was old, broke and out of grace with those who maintain the pattern. (pg 48)

Here is another account of a "cosmic receiver". In the early 1700's lived one of the most amazing men of all time. As we study more and more of the life and writings of Immanuel Swedenborg (1688 to 1772) in the light of the latest discoveries of science, we find his understanding of the real state of the cosmos in which we live even more fantastic - even appallingly precise. (pg 49)

In 1734 Swedenborg published his ideas about the real relation of the soul to the body. This brings us to one of the most fantastic bits of agreement of so-called "modern" findings with these two-hundred-year-old writings which have not even yet been really competently studied and interpreted. Swedenborg describes an inhabitant of the moon

(of a space station thereon?) in such a way that it matches perfectly the picture of a little man downed in a UFO (flying saucer) that crashed near Mexico City in 1950! (pg 51)

So when Swedenborg talks of "spirits" on other planets he might well be right, because we now are fairly sure that it is the thickness of the heat-generating, sun-ray-excited particle layer around the earth that provides life-supporting heat for the planet. Any planet, then, can have life if it has a sufficient layer for producing enough heat. Any of our planets can have life. Venus, cloud-covered, might not be too hot but, rather, cloud-sheltered and just the perfect place for life. . . (pg 54)

. . .Its caption-writers and artists had not been told that it has now been quite well established that Pluto is not the outermost planet but is a moon of Neptune. Pluto was discovered only in the early 1930's, and out there on Neptune a year is so long that only after observing Pluto in its orbit for a number of our years has it become apparent that maybe Pluto should be called a Neptunian moon in a wide orbit, not a wandering planet far from the source of the sun's "gravitational" field.

Therefore, when we think about where life can develop, let us remember that it is the sun's rays hitting a lot of ionized particles that makes heat - just as the beam of a heat lamp does not have much heat, but the body surface it strikes gets kind of warm. (pg 55)

Does not spin denote the important fact or association of a vortex - an ether vortex or electrical space vortex as perhaps the fundamental building block of matter? It did to Krafft, who calls his theory the ether-vortex theory. He has a very workable model for the atom that shows how his mind conceives of how the electrical energy of space (or space itself - as Newton said, "space is absolute") is bonded to form a material particle. (pg 63)

Later we shall develop some thoughts about the "ether sink field" that may cause gravity, and some thoughts about gravity itself. We now make the assumption that the only real space travel will be through the electrical suspension of gravity and its effects and the absence of inertial mass. In our mental development it seems now that we have drawn our firm foundations for reasonable belief that other space life and spacecraft already are utilizing the truths of the universe while we flounder upon roads that lead to Erehwon.

In the manner of Einstein and others, we only pose the proposition that the scientific schools have pretty much failed our civilization at this time because they have produced little more than rule-of-thumb gadgets. (pg 66)

- END -

BENEATH WHAT STARS?

An astral experience, like any other, is to be taken for what it can give to us. To speak of it as true or false, real or unreal, is to play with words which have almost no meaning. One may see, hear, feel on the astral levels with undiminished clarity, yet on another occasion there will be only confusion and doubt. But this is also true of our life here, and all planes are in some sense planes of illusion. This level of dense matter, where we prate of truth and reality, is most filled with illusion of them all.

Ask the scientist if stick or stone are what they "appear to be"; or inquire of the philosopher, who thinks of them as projections of his thought. Of the permanent and the transitory, the external and the subjective, we can make arbitrary definitions only. At the end of all analyses, only the mind as a functioning, dynamic and creative focus remains to us. We speak of the astral world as the Treasure House of Images, but those who dwell there declare that it is we who walk in a world of distorted dreams.

Let the astral experience be judged in its own right. If there is knowledge or wisdom or beauty in it, let us gather them to our best profit; if there is ugliness and folly let us turn aside. Our deepest instincts and highest and best desires are our safest guides, but we must think of these, too, as imperfect, but evolving and perfectible.

The occultist who wrote the letter of which the following extract is a part, is an affiliate of a Qabalistic Order, but I do not think he would like to be designated with the name of any cult or creed. He turns his face toward Truth in his own way and measure, and doubtless stumbles into his own pitfalls of error, and so is like all others who assert, in all humility, the autonomy of their own souls. I believe that he reports truthfully; but concerning this, and as to the value of his experiences, the reader must form his own opinion. M.L.

TO M. L., FROM Fr. I. N. A.

". . .It is in my mind to tell you, my dear L., about a recent experience of mine, though I do not find it easy to set down on paper, on account of my lack of skill in writing of such matters. But first I must say, that though I rate it in my own mind as a genuine astral experience, I cannot offer any very convincing argument. My consciousness remained clear and received all impressions in an extremely vivid manner, and I was able to direct all my acts by an effort of will, which as you know, is not characteristic of dreams. But on the other hand, the experience began during sleep, or at its beginning, and so lacks the assurance of conscious experiment. Just previously, however,

I had been contemplating the Tattva of Air, intent on entering that Elemental Kingdom, and though the effort failed, it may have been partly successful at the moment of falling asleep.

"I am setting it all down here then, not because of any intellectual values, but because I know of your own interest in such matters, and also because I want to make a record for my own purposes while the incident is fresh in memory. Simple as it seems in the telling, I shall never forget the miraculous enchantment of it; yet you know how the details of either astral or dream experiences fade from one's recollection. Well, then, after meditating for nearly an hour on the Tattva, without any great success, and feeling myself growing drowsy, I stretched myself out on the couch for a short sleep.

"Almost in a moment (it seemed to me) I found myself on a narrow road or cart track, which wound through a rolling and open countryside, marked here and there with scattered groups of trees, in a night which was moonless but abundantly star-lit. There were present also some four or five other persons, whom I knew to be negroes, foot travellers like myself, and who at once impressed me as being dangerous company. I attach no importance to this part, because the feeling was somewhat dreamlike and confused. But I recall making a definite effort at escape, by willing myself far ahead of the others. From this moment my consciousness grew clearer and self control more definite.

"I was then in a little cirque of open ground, perhaps fifty yards in diameter, bordered about by trees of medium height. The night was very quiet, with only the faintest stir of wind from the west. I remained motionless, looking all about me, listening, and trying to collect my faculties and take good note of everything. During a genuine astral experience one has no doubt as to its nature; afterward, in recollection, it seems dreamlike, nevertheless one also remembers that it was clear and real at the time, and this is its best criterion. For this reason it is very important, it seems to me, to collect all one's mental powers, to observe everything with the closest attention, and then on return to the body to write down at once everything that can be recalled. I stood in the open space for several minutes, occupied with such thoughts, not frightened but very curious as to why I had been brought to such a place. The idea came to me to project myself upward for a little way, that I certainly had the power to do so, and that it would be a pleasant experience.

"How can one describe the delights which then came to me? One rests upon the air as if upon the surface of an invisible sea, easily and naturally as floats a wide-winged bird. I stood upright, but afterward lay at full length, my hands clasped behind my head, feeling only the coolness of the breeze, and the gentle lift and sway of that miraculous couch. The earth, I could not tell how far beneath

me, was only a vast dense shadow. I felt no fear, because all my senses were lapped in incredible pleasure; because for a little while I did not think or reflect, but only drifted there in the starlit darkness between earth and heaven, utterly at ease upon the black scarce-moving tides of air, secure as though I rested upon Everest or Yaanek. I rolled upon the air, and swam in it and drifted with it, and never did fish of the sea or bird of sky take such delight in its element, or Undine or Sylps for that matter, who are not newcomers to their spheres, as I was to this. I say that freedom in space alone is like a pleasure of heaven, and enough in itself to lure every earth-dweller out of his gross body forever.

"After I had luxuriated in this way for a time, I turned over, as I said, on my back, stretched my length on my couch of air, and put my hands behind my head, and looked up at the stars. If it seems strange that I had not done this first of all, perhaps I was too absorbed in my new delights, or it may be that at that moment the Height of Air conferred a sudden clarity, for now I saw that the whole semisphere of heaven was thick strewn with stars, from one horizon to the other, no such glimmering and cloudy lights as we commonly behold, but as with stars of the first magnitude or greater than this. In the frost-clear air of high mountains or over wide regions of desert, one often sees the stars in notable brilliance, but now I saw their number multiplied, and their splendour increased beyond the language of comparisons. An innumerable and close-knit company, they filled the sky as if with the gathering of Gods, and my thought stood still at the beholding of them.

"I must not make too long a story of this, but shall tell how one more wonder was added, after I had lost the vision and then regained it. For in gazing a long time upon these stars I fell into kind of trance of amazement, and in the midst of it a whisper seemed to come to me, to hold fast to my sense of selfhood and own idenity, and not be lifted and utterly lost even in the splendours of the Godhead. And in struggling to do this, and repeating my name to myself, a sudden fear came on me of the Height of Air, and in a few moments I found myself again on the surface of the earth, and in the midst of the same cirque of trees where I had been formerly.

"In the astral planes, at least, it seems to me there is nothing to be feared except fear itself, and the consequences to which we are exposed by it; and from this we can see the value of faith, which is no more than unshakable confidence, and makes nearly everything possible. But I was so distressed and vexed by the fall which my wavering had cost me, that (remembering our occult maxim for such situations) I collected all my mental forces, and again projected myself to the Height.

"Whether because of this effort or for some other reason, I at this moment entered a new plane of perception. The multitude and

brilliance of the stars was in no way diminished, but their aspect was now different; for now they shone with colored fires, each according to its nature, not weakly as we commonly know them, but with great lights of amethyst, and blue, and of gold and silver, and fire-red, and palest amber, argent and topaz, and emerald. They were most like (to compare great things with small) those great colored stars which are thrown out by rockets, and hang for several minutes against the blackness of the sky; but these I beheld were uncountable in number, and their enduring as for eternity. And now I must add a strange thing, for I set myself to look for the Lords Who Wander, that is, for such of them as our sky should then show, and also for Orion, and the Pleides whom he follows forever, and for Arcturus in Bootes, and Polaris, and the Great Bear who encircles him, and I could find none of them. None at all. Tell me then, my friend, what stars were these I looked upon? Upon what heaven did I gaze, unseen, I think, by any mortal eye than my own?

"The effect of this spectacle upon the senses and the spirit is beyond description. I am not, as you know, deeply committed to any faith; we worship Him whose Name is I Shall Be, we seek the Knowledge and the Conversation of the Angel, and before Him-of-Whom-Naught-Can-be-Said we cover our faces in silence. Under the Aspectus Spiritus Sancti we worship Him. But to look upon the unveiled splendours of His cosmos is not to worship; it is something higher or deeper; it is to be exalted, and drawn forth, and surrendered to the tides of Being; it is not to perceive beauty, but to be blent with it, with beauty which fills and overcomes, as harmony fills the ear with sound and beats and vibrates in every part. Beauty as we name it here is a feeble thing; we speak of it in flowers and sunsets and in the work of painters and poets; but beauty in the cosmic order is an energy, a Power and spirit, it is order and universal harmony, it is the unfolding and the in-gathering of the Nameless, it is the will and the countenance of God and it is greater than God, for it is the unthinkable and unimaginable Source, even of Him to whom is given the ineffable Name. . . "What does the word Reality mean, and what is the test of the real? I think it is only a profound and inescapable conviction, deeprooted in experience, to which all our nature responds as truly as one taut string re-echoes another in its own note. For this reason, this glimpse of the universe of stars is to me a fragment of reality, and no deceitful miroring of the astral light. . . "I did not mean to write so much of a matter which could, no doubt, be all put in one short sentence. A matter which, to the millions, is no more than fantasy, or dream, or the inventions of romance. But I hold it to be a hint and foretaste of things possible, of experiences to come, along a Path which I think can be followed by every man, and so worth repeating to those who can understand. So I send it along to you, for whatever virtue you may find in it. . .

"'Ils Micaolz Olprt, Thou Mighty Light, be Thou a Window of Comfort unto us! Move therefore and show Thyself; open the mysteries of Thy Creation!' In Nomine Adonai, Fr."

EXPERTISM AND REALITY

by Trevor James

In dull, droll, desperate disarray regiments of experts have been paraded before the bar of public opinion and inquiry in an attempt to explain the UFO phenomenon. The same experts have appeared before enclaves of military experts probing the same subject, and after eleven haunted years it is time to evaluate how much really useful information has come to light through the experts.

Webster defines an expert as "a skilled person, a specialist," a definition that is straightforward enough. The men who have delivered themselves of expert opinions concerning the UFO are expert astrophysicists, they are expert astronomers, physicists and aviators. They are experts in missiles, rocketry and telemetring. There are also radio experts and experts in the modern civic science of lying. All of these men are specialists in their own fields, entitled by all normal human reckoning to be termed experts.

In every sphere of expertism, when related to the UFO phenomenon, we have the hard core of "unknowns," the expertly observed manifestations that resist all conventional explanation. Where are the experts in the field of the unknowns? The answer is simply that there are no experts in the "unknowns," for if there were, that term could no longer be used. The experts are able only to tell us about those things that the unknowns are not.

When Dr. Menzel, for instance, provides us with proof from laboratory and nature regarding the occurrence of sun dogs, atmospheric refractions, and other astrophysical and optical phenomena, we must listen to what he has to say about these things. By absorbing such knowledge we too, can learn about those things which the UFO are not.

When Dr. Menzel attempts to leave this field where he is at home, and venture into realms where his rules and decades of practical experience do not apply, we can no longer learn from him. He is not an expert in the field of the "unknowns".

The same evaluation applies to the aviator and the aeronautical engineer, or to men who may be both. When they speak of stresses in structures, about the appearance of lights from airplanes at night, and offer us their cumulative experience of years, we are unintelligent if we do not listen and learn. We learn more about what the UFO are not when we do this.

Again however, we find one of the dominant technical characteristics of UFO investigation emerging, that of able, skilled, rational

men floundering amongst the unknowns. Objects which transcend those laws in the knowledge of which our standards of expertism have been established.

So does this chain of reasoning forge itself, linking together astrophysics, astronomy, radar, radio, aeronautics, rocketry, and all the other things that the unknowns are not. At the end of the chain lie the unknowns, with nothing in our earthly scientific grab bag that can shackle them to what is known within the realms of conventional, orthodox technology and science.

Here we stand with our chain, looking for the missing link. Experts surround us, but none can forge that link nor even fashion a crude substitute. And yet, the link is there, it is sound, solid and of transcendent importance to humanity, but it is INVISIBLE.

Those of us who have tried to see this invisible link, and objectify and rationalize it for our contemporaries, have one common element in our work. It is the conviction of the ages, now proven by motion picture photography, that man has an etheric double, a body that is a double of the physical, but which is invisible to the normal, untrained human sight. By untrained, in this respect, we include all those deemed to be trained observers in the physical-material realm. Their criteria do not apply to the missing link.

Since men kept records, there have always been those who felt INTUITIVELY that behind the manifested world lay a hidden world. To direct one's mind and efforts to finding that which was hidden in bygone times, it was necessary to keep that which was found and discovered hidden as well. At every turn, obscurantist priest and incompetent hereditary monarch were poised to unite and experminate that which offered to emancipate. So it has been that the sciences of the "hidden" have been carried on through the centuries, and remained the exclusive property of those who responded to their soul hunger to know about that which is hidden.

Conventional, discursive science, developed in the past few centuries under a philosophical format denying the existence, influence or penetrability of the unseen has been able to carry all before it because of the particular evolutionary period at which it arose.

With the advent of the UFO, their continued manifestation and unimpaired ability to resist explanation by conventional science, the time has arrived for a spiritual renaissance, dictated no less by scientific curiosity than by the dismal failure of conventional religion to meet mankind's mounting soul hunger.

History shows us that at certain definite periods, eras are established. Examination of the early efforts of the "space age" reveals that man is now being forced by his endeavors in space travel

to view his earth as a whole, and other planets as wholes, and eventually the solar system and the physical universe as a whole. When we remember that the cardinal element in the "hidden" sciences is that they deal in the whole, proceeding from the whole to the parts, we see how vital a period in mankind's evolution we have reached. This is why the intuitive faculty is stirring in so many men and women, in and out of science, people for whom "the time" is about to come.

The harbinger of this general awakening, is the flying saucer. Not because the craft, if indeed they all be craft, bring with them revolutionary technology that we will be able to squander on our lusts. Not because these vehicles will enable the airline investors to make overnight "killings" at present fare levels. Not because military nincompoops, already trying to rub away the tarnish of obsolescence, will be able to deliver Brobdingnagian warheads at the drop of a hat. No, not for any of these reasons.

The "flying saucer" is the harbinger of the awakening because it is not now, and never will be understood, or explained, without employing the principles of occult science, whose understanding automatically involves the awakening of the individual to the hidden world.

All too often, in the labors to which many of us address ourselves, we are confronted with the "scientific" viewpoint that we are not in touch with reality. No assessment of the situation could be more wrong, either as applied to us, or to any other person devoting himself to unravelling the mysteries of Nature. We are lovers of reality, and it is our love for reality that drives us on against often tremendous odds to find that which is hidden. In the words of Paracelsus, you must be prepared "to knock vehemently", if you would gain entrance

Let us show how one relatively minor experiment, that of proving photographically that the etheric double exists, can place ALL MANKIND closer to reality.

In the torture chambers of the Air Force, where innumerable insane experiments are now being carried on to test the durability of physical man as he is heaved into space, it has been found that there is significant emotional impairment and mental difficulty when experimental space travelers are subjected to what medical science deems space will be like.

We now know that the etheric body exists. It cannot be argued against or gainsaid by any medical scientist, no matter how great his eminence. We can beat him to death with the bludgeon of repeatability, the criteria HIS science set up generations ago.

What role does the etheric body play in these space activities?

The etheric body acts as the link between the mental body, the emotional body, and the physical body. If, by isolating the human in "space chambers" we impair the flow of the ethers from his mental and emotional bodies to his physical, through the etheric body, we can expect mental and emotional disturbances.

To the objecting scientist who may agree that we have recorded the etheric body, but who protests that we are now speaking of something we have not recorded (the emotional and mental bodies) we say this. "The etheric body, as we have recorded it, is irradiated by something that remains 'more invisible' than the etheric body." That these 'even more invisible' bodies do in fact exist, as held by trusted and trained clairvoyants, is indicated by the fact that there must be a cause for the irradiation of the etheric body.

Here is the type of contribution that can be made to human understanding by one small experiment in the invisible. If nothing else, it must compel the scientist to shift his mental focus from the physical-mineral body of man, an act which in itself could be the beginning of the awakening.

Where the experts of the discursive have failed to explain these puzzling latter day sky phenomena, the seekers in the hidden sciences have succeeded. With every month, we move nearer and nearer to wholesale irrefutable proof of the spiritistic nature of these phenomena of the skies and to the harvesting of the glorious golden fruits of "spiritual science" with which we may fortify ourselves for the coming golden age.

- END -

"AN OPENING OF DOORS"

I have just become acquainted with your remarkable and intensely interesting work through reading Bryant and Helen Reeves book, "Flying Saucer Pilgrimage". Any further information - books, literature or anything - that is available would be more than appreciated.

One of the most fascinating subjects in which you delve is the underground races and the powers of Huna, neither of which I know anything about. Could it be possible that forms of consciousness exist in the matter of earth at a different vibration - as perhaps I'm thinking of the life that exists in the sea in an entirely different matter (which is pretty solid if one jumps in from great height for instance). Any further information on this would be appreciated, you may be sure. All my concepts and ideas have been completely overhauled in the past few years, and it's been a wonderful opening of doors.

Again thank you and bless you in your work.

P.L.A. Honolulu

ALEISTER CROWLEY

(Brief comment on his life and teaching, by an "Insider", Louis T. Culling.)

There has been reams of printed matter, on Crowley's life and teachings, written by those whom I quite justifyably call "Outsiders". There have been a few things in print written by "Crowley followers" - of an obvious pro-Crowley propaganda nature - and instigated by Crowley, himself. But I know of nothing independently written by anyone of the few serious members of Crowley's "School" - at least nothing which testifies to any depth of understanding, and to any adequate scope of EXPERIENCE.

As a member of the O.T.O. and A.A., I have been in personal correspondence with Crowley, form the year 1936 until the time of his death: also in close personal relationship with those who have been intimately associated with Crowley as far back as the time of the "Abbey of Thelema" at Cefalu, Italy. "Of what significance?", one might well ask.

For instance! Jane Wolfe (mis-named "Elizabeth Fox in Symond's book) could, and did, tell me what "went on" at Cefalu - rather than the garbled trash that was printed in the "Looking-Glass" and "John Bull": - as also from C.F. Russell, Frater! Genesthai (even the "magickal name"stated a "mile off", in the "Great Beast").

Further, for instance! As illustrated by a conversation between two Fratres and friends of mine (Frater Achad and Frater 132). I have yet to run into a "non-member" student of Crowleys writings who has adequately grasped the fact that much of the teachings and instructions are of psychological and metaphorical implication, rather than the literal text. "Outsiders" assure that the instructions for making and using the "Wand" are to be taking literally. But consider the "conversation" to which I have referred. Crowley to Frater 132-: "Well brother Wilfred, tell me what you know about the Wand". F, 132 recited the instructions and comments as in "The Book of Magick", by Crowley. Then Crowley called into the other room to Achad -: "Brother Jones, I have asked brother Smith to tell me what he knows about the Wand, and he has been talking about bits of wood!"

Again, for instance. The prevailing concensus, by outsiders, is that Crowley was a psychopathic megalomaniac. Compare it with a letter that I had from Crowley - and this Crowleyanity business. Crowley is nobody. At best, only the machine through which was delivered the message of Aiwass, "The Book of the Law".

Tambien, la instancia por ejemplo-: I know of no human pursuit which is so "chuck-full" of "unknown quantities" as is that of Occultism and Magick (unless in "psychology"), and yet in which self-styled

high authorities write so damnably autocratically and dogmatically "ex cathedra","know it all". This condition irked Crowley to no end. He therefore, in Magick, determined to do everything which was forbidden: and also to not do that which was said to be necessary or expedient. Reasoned Crowley-: "They give no convincing reasons for either their "musts" nor their "must not's" - and furthermore there are obvious ommission." Vowed Crowley-: "I will try everything and practice each, in turn, single mindedly and intensely - no luke-warm compromises." In each of these experiments, he therefore assumed a different personality. In other words, Crowley deliberately assumed and practiced a number of different personalities, which is correctly called "schizothymia" and NOT "Schizophrenia", nor to be so regarded. I know of no "outside" writer who gives the slightest evidence of knowing these facts. They have simply superhumerated the mantle of "know it all" about Crowley and about psychoanalysis, and with an egotistical and airy wave of the hand, "Crowley was a multiple personality schizophreniac."

Far be it from me to deny that Crowley had both the sex capacity and sex drive of perhaps three men combined - and that he gave vent to it. But do the "outsiders" observe that when he was empirically investigating "chastity", he was completely aloof from any sexual expression. Soror Estai tells me about one three month's trip with Crowley, that he did not so much as kiss her.

Outside writers insist that Crowley always used the idea of "sex magick" as an excuse for unbridled sex indulgence. Not Crowley. When it was for indulgence, he frankly said so in his diarys - though he always added the "sex magick" to the operation. On the other hand, only too often, Crowley's primary aim was the FIRST and primary consideration. "Too easy to kid oneself about this," say you. Such words can only come from people who talk solely from theory. Leave theory out of it. A person who has conscientiously and assiduously praticed ANYTHING will eventually arrive to that state where he or she can differentiate between "self-kidding" and real self-experience.

In a way, the whole business is extremely laughable. "Magick" is NOT A MATTER OF BOOK READING, INTELLECTUAL GYMNASTICS AND SPECULATIONS. Magick is strictly a matter of PRACTICES AND EXPERIENCES. What can be more inadequate and incongrous than Crowley and his teachings (and his life) being expounded by the mere tool of mental observations and conclusions?! Consider the "banner" of the A.A. -: "Do what thou wilt shall be the whole of the Law". The only people that I have known who had any real worth-while comprehension of the implications of this "Watch-word" are those who have attained it by PRACTICES and consequent EXPERIENCES. Any person who has the slightest right to the word "magician" will typically say-: "Intellectual ability and attainments? Bah! Empirical experience is what counts in Magick".

NOTE: The foregoing article is in effect a reply to one quoted in RR XIV- 6, Jan. 1959, by John Pitt, in Psychic News.

- De Senectute -

It is but of miles a twain
Till the earth takes heart again,
Seaward strives and thrusts amain
With a skyey promontory
Round whose base the wasted wrack
Boils, recoils with pallid track
Stained with dawn and sunset glory;
Where the winds make holiday,
Gather from the ocean plain
To a Titan roundelay.
It is but of miles a twain
Yet I shall not go again.

It is but of miles a twain
From my hearth to yonder height,
But I shall not come again
When the tides of day and night
Beat upon the western gate,
Nor to track the starry spate,
Nor at breast of morning bright
Stain my lips with light of sun.
What is ended, what undone
Come no more like restless ghost,
Urge no more with empty boast
Heights unconquered, life begun.

On the marsh-lands, brooding, dim,
Folded mists of evening swim,
Sloping lands that fall alway
League on league from light of day.
But the feet go gladly down
Bloomless meadows bare and brown
There beneath the moonless roof
Of the vapors starlight proof,
Till at last the silence lies
Soft as sleep on weary eyes.
It is but of years a twain
And I shall not come again.

M.L

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